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S E R M O N

Preach'd at the
Cathedral Church of *Worcester*,
On the Twenty-second Day of November

Being the Day appointed for a General

Thanksgiving,

FOR THE

Glorious Campaign of the Arms of
Her Majesty and Her Allies the last
Summer, particularly the Signal
VICTORY at *Blaregnies*, under
the Duke of *Marlborough*, &c.

By E. Chaundler, D. D. Canon of the said Church.

Printed at the Request of the Mayor, Aldermen, Sher-
riff, Common-Council, and Gentlemen of the City.

W O R C E S T E R:

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To the Right Worshipful, *Richard Lane Esq;* Mayor
the Worshipful the Aldermen, Sheriff, Common
Council, and Gentlemen of the City of *Worcester.*

Gentlemen,

I Am not sensible of any thing else to recommend the following Sermon which is here; at Your desire Presented to You; beside the Plain, Healthy Manner, that it Treats the Subject we are all so nearly Concerned in Your good Affection, to our present happy Establishment, give you a liking of Discourses, that tend to keep alive the Thankfulness we owe to God and His Glorious Instruments, for securing this Great National Mercy to the World is not now to be told of this; as on other Occasions formerly; particularly on the late day appointed for the Thanksgiving, you shew'd it, in the Numerous, Splendid, and Orderly Procession of all your Company to the Temple of God; and in your Endeavours to penetrate the Memory of Our Great Benefactress, whose Reign God has honoured with wonderful Successes, by Erecting a Statue to her Majesty, the Morning before the Publick Service began

Give me leave at the same time that I Applaud your Zeal, to add, that the Prosperity of your City, and Families, will much depend on your continuing to exert it, in all proper Methods, as there shall be Occasion: And having the Welfare of your City, much in my Wishes, I do therefore pray, that God would Bless the Persons of those that compose your Body and direct their Counsels, and make their Resolutions Unanimous, that are Entrusted with the Government of it

To see things thus succeed with you, will be a double Satisfaction, both for your own sakes; whom I Honour, and the Publick Good, which is all my Duty and Interest to Promote, to

Gentlemen,

Your very Affectionate,



most Humble Servant.

E. Channell

P S A L M CVII. 42, 43.

The Righteous shall see it and rejoyce, and all Iniquity shall stop her mouth.

Whoso is wise will observe those things, and they shall understand the loving kindness of the Lord.

THIS Psalm is a Hymn, in praise of Providence, and the words I have read are the Epiphonema, an instructive Sentence, that results from the whole, shewing what Impressions the sight of God's interposing in human affairs, is apt to make on two sorts of Men; joyn'd with a passionate wish, that all men would make a right use, of such plain instances of Providence, as are here recited.

The Jewish Interpreters do commonly refer this Psalm, to the end of one, or both, of their great Captivities, when God's care of his own People, was, and shall be Manifested beyond Contradiction, to the joy of the Righteous, and confusion of the Wicked, that imagined nothing less. That Redemption was indeed and shall be, is a wonderful proof of God's governing the World.

But since God's Providence is not restrained to the Jews alone; and what happen'd to them, is a Type o the continual care that God exercises in behalf of his Church in all Ages; there is no need of Enquiring farther into the occasion of Penning this Psalm; 'tis sufficient, that the very Instances the Psalmist urges, do demonstrate in our Days and our Country, what he intended to prove to his Nation, to Engage us to a like Concern, to observe and understand, and rejoyce in the issue of these things.

The Instances the Psalmist produces, are taken from God's dealings with private Men, but especially with Societies and Kingdoms. He exemplifies his Providence over private Men, in four several Conditions of Life;

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namely

namely, over Travellers and Captives, over the de-
feased to appearance incurable, and Sea-faring-Men,
tost on the Deep by Winds and Waves. The several
distresses of each sort, and their seasonable unexpected
deliverances are represented in very lively Colours by
our Psalmist; and then he passes to the various Vicissi-
tudes and Revolutions in Nations and Kingdoms, where-
in the Characters of the same good Providence are very
Legible.

Verse 34 &c. *A fruitful Land, (saith he) God turns in-
to Barrenness for the Wickedness of them that dwell therein,
On the contrary--- He turns the Wilderness into a stand-
ing Water, and dry ground into Water-Springs; and there he
makes the hungry to dwell in Cities, and sow the Fields and
plant Vineyards &c. i. e. to flourish in Plenty and Securi-
ty. Again they are minisht and brought low, (meaning the
People of the Land that he turns into Barrenness) through
Oppression, Affliction and Sorrow. He Pours Contempt upon
their Princes; and causes them (that were famous for Wis-
dom) to wander in the Wilderness, where there is no Way;
but he sets the Poor (the People that were hated by the
Kingdom which he humbles) he sets them high from Afflic-
tion, he makes him Families like a flock.*

The Expressions are all Poetical; but the Sence of
them may be gathered into the following Paraphrase.

“There have been flourishing Monarchies on the Earth,
“that have abounded in goodness of Soil, and a plentiful
“increase of things needful for life, whose Inhabitants
“were for number prodigious, for Riches scarcely to
“be exhausted; and for Warlike skill not to be e-
“quall’d by any about them: At the head thereof have
“been Kings uncontrolled in their Power, and adored
“by their Subjects who by the help of wise and faithful
“Councillors and daring Generals, have widely ex-
“tended their Dominions beyond the ancient bounds:
“Yet such Monarchies for the Arts by which they got
“and maintained their Dominions, for tyranny to their
“Subjects, and insolence to Strangers, for oppressing
God’s

" God's People, and supporting Idolatry which God
 " hates, in a much shorter time than they rose, have been
 " brought low : Their Plenty has changed into Scar-
 " city, their Riches into want of Coin, their Cities of
 " Strength into Defenceless Places, and they have ta-
 " ken Men from their harvest, to supply their Army.
 " Pannick fear has succeeded in room of Courage ; and
 " the Wisdom of the Wise became Folly; all blunder and
 " distraction, like the steps of them that grope in the
 " dark. At the same time an obscure People, whom
 " they made no Account of, and thought they had
 " them sure ; have been Exalted in their stead : From
 " weak beginnings and disproportionate means, have
 " Encountred and Subdu'd those Gigantick Monar-
 " chies, and deliver'd their Neighbours from the
 " Chains that were prepared for them.

When things fall out so saith the Psalmist, *the Righteous will see and rejoyce*: They will Triumph to behold God plead his own Cause and approve himself the Protector of his People, *and all Iniquity shall stop at her Mouth*: Or, Wicked Men shall become silent. They shall cease to complain of, and bark against Providence, whose hand they can't deny to be visible in such astonishing Occurrences. *Who so is wise will observe those things.* The Hebrew Particle which we render *Who so*, is often expressive of a Wish; and it will be better to answer the Chorus, in the other parts of this Psalm, to render it so here. There at the end of every Stanza, we read optatively : Oh, that Men would praise the Lord ! &c. And here I think we should read thus, Oh that Men were wise, and would observe those things ! The Psalmist at once condemning, the too general Stupor and Sloth of most People, to ponder such Events, as they ought, and exciting them to the Study thereof, from the advantage of being able thereby to understand the loving kindness of the Lord; or that a good Providence directs such Events, as oft as they happen.

I have given a Summary of the Psalm, to explain it

Scope and Meaning of my Text, and its suitableness to the occasion of our present meeting. The parts which it consists of are three; and these I will dispose in as many Propositions.

First, Whenever deliverances are wrought for a People; whenever they are blest with Successes; on which their Welfare as a Nation, does mainly depend; it is that People's duty, to observe and consider them.

2dly. From the Observation of Revolutions in Kingdoms and Deliverances of People, it may be Collected, that a good Providence over-rules the Affairs of Men here below.

3dly. The sight of such Events is, matter both of Joy to the Righteous, and of Confusion and Silence to the Wicked.

1. Whenever Deliverances are wrought for a People; whenever they are blest with Successes; on which their Welfare as a Nation does mainly depend; it is that People's duty to observe and consider them. The Obligation arises from their being Rational Creatures. Man was not endued with Understanding, to be as insensible as Brutes that want it: He was not plac'd in a World where variety of Events Attract and Engage his attention, to be an idle Spectator, and merely amuse away his time without Reflection. No, he was sent hither for this very business, to admire the Works of God, and Contemplate the dispensations of his Providence. He is therefore in his make contrived so, as to be struck with new and surprizing Occurences; and if they be such as nearly relate to himself, he can't help revolving them in his mind, and viewing them again and again, as they refer to good and evil, unless force be used, to divert the thought, to other Considerations.

He doth not therefore answer the design of his Nature; he doth not live up to the dignity thereof, who lives without meditating how things pass about him.

And

three sorts of People incur this Reproach, who either do not exercise their reason, or not as they ought upon these matters. People whose Pleasures divert their inquisitiveness about higher things; People who content themselves with a busy curiosity to hear and tell News, without being Affected at heart; and People whose Passions have such command of their Reason, that they will by no means consider what does not succeed in their own way, and according to their scheme of things.

Of the former sort, there were many among God's ancient People. David complains of them *Psal* 28. 5. *That they regarded not the works of the Lord, nor the Operations of his Hands.* And after him the Prophet *Isaiah* renews the complaint in the very same Words, and points out the very cause we mentioned. *Isa.* 5. 12, 13. *The Harp and the Vial, the Tabret and the Pipe, and Wine are in their Feasts: But they regard not the Works of the Lord, nor the Operation of his hands. Adding, therefore my People are gone into Captivity, because they have no Knowledge.* I fear we have too many of the like Epicurean Principles and Practices. Sensual delights quite fill their heads; and let the World rub for them as it will, they will not be at the trouble of a thought to see how is is Governed.

The 2d. sort I spoke of, have indeed much of the occurrences of the World on their Lips, but they sink no deeper. They rehearse them, as they would describe any odd uncommon scene, to entertain the Company, and beyond that their concern does not extend.

Whereas the consideration here recommended, is serious Reflection in our Closets, on God's Mercies and Judgments, a Pondering of their Tendencies, and Consequences, to our selves and others. How wretched we had been if things were ordered otherwise! How near they were to it, and how easily they might have turned against us! It is an observation, of the Ends they seem directed to, of the cause whence they proceed, of the

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instruments that carry on the Transaction, and especially of the Wisdom, Justice and Goodness, that shine in the Beginning, Progress, and Conclusion thereof.

The 3d. sort are those that judge all God's Actions, by agreement with their own Notions, Prejudices and Affections. They think things ought to happen otherwise than they do; they wish, and their Interest prompts them to it, that God were not on their side, and refuse therefore to consider the Work, lest they should be convinc'd, and find him against themselves. These are inquisitive to discover Faults, to lessen the benefit and glory of their Actions, they are forward to find out a wrong cause, or to wrest a true one; to serve their own turns: But when nothing of this is to be done, and the Light shines bright upon them, they shut their Eyes and will not see, like their Kindred of old who repented of their coming out of Egypt: Tho' they beheld the Deliverance of their People, with a Mighty Hand and Stretch'd-out-Arm; yet were so perverse, as not to see and understand the Salvation of God. Of such the Prophet *Isaiah* sung, *Isa. XXVI. Ver. II. Lord! when thy hand is lifted up, they will not see--- For their envy towards thy People!*

Men must be disposed, at least have no setl'd opposition to it, before they are capable to consider an action thoroughly. To them that are so, *the Works of the Lord are great; sought out by all that have pleasure therein.* Hence it hath been the Practice of Pious Men, to meditate on the Works as well as the *Lam of God*, day and night: And the Psalmist gave the Character of other good Men, when he spoke his own Resolution, in these Words; *Psalm. 77. 11. I will remember the Works of the Lord, surely I will remember thy Wonders of old, I will meditate also of all thy Work (in our days) and talk of thy doings.*

As often as a general Stupidity and Inconsiderateness has prevailed on his People; God faileth not to tax them with it by his Prophets. *Isa. 1. 3. Israel does not*

my People does not consider. Again, Jer. 8, 7. The Ark in the Heaven knows her appointed times, and the Swallows observe the time of their coming; but my People knows not the Judgment of the Lord. Sometimes God excites them to the Duty by hard Words. A Brutish Man understands not, and a Fool does not understand it: Understand ye, O Brutish among the People; and You Fools, when will ye be wise?

Surely, in vain are Mercies bestow'd on any People, if they be not thought worthy their Notice, and don't direct them into a due Regard; nor is it possible to proceed, to what is certainly our Duty, to Believe, and Love, and Praise, and Rejoyce in God; if a Prior Sense of his Benefits be wanting. The works of God must be fully considered, or we shall not be able to understand the loving kindness of the Lord. Which brings me to the

Second Proposition, viz. From the observation of revolutions in Kingdoms; and Deliverances of People: may be Collected that a good Providence over-rules the affairs of Men here below: They that Study much the works of Nature, have been led thence, to acknowledge the Author of Nature: *For the invisible things of God, are seen by the things that are made.* And Galen a Heathen Physician, the ablest of many Ages; when he came to Treat of the various Parts, and their manifold Uses, that compose the Body of Man, Astonish'd to see, how Fearfully and Wonderfully he was made, broke forth into Rapturous Praises of the Great Creator.

Psal. IX. 16. The Lord is known by the Judgments that he Executes on the Earth. Would Men be at half the Pains they are at, in dissecting a Humane Body, to take one of these great Events to Pieces; would they examine many things that Combine, to produce such an effect: and the various Purposes that are served by it: and the many difficulties that thwarted its Production; they would discover no less Contrivance, and Harmony and Beauty in the whole.

In some respects, the works of Providence have the advantage in speaking their Author, as bordering sometimes nearer upon Miracles, succeeding against the Grain and out of the usual course of things; and by how much it is always harder, to make many free Agents, of different Interests, and opposite Parties, conspire without force, in one Grand Design, than to join dead Pieces into a Machine, that have no resistance of their own, to the Model of the Artificer.

Such Effects, bear the Signature of all the Divine Attributes; they shew such Characters of Knowledge, Wisdom, Power, Justice, Goodness and Truth, as no serious Person can ascribe them to any other cause but God; in whom all these Perfections Center.

For instance, when well laid designs of Miſchief against God's Church, when Assassinations of Kings, and Plots against whole Kingdoms; concerted with the utmost secrecy, which was also imposed on the Consciences of superstitious Actors by the Solemnest ties of Religion. When such dark Designs, and unaccountably brought to light, and defeated, no one can tell how, or why, without intention or falſehood or Treachery who can Question, *if there be knowledge in the most High* This is a Specimen, *that before him Hell is Naked, and Destruction has no covering.*

When the most Refin'd Politicks, have been for Ages, dressing and correcting a Plan, for the enslaving of their Neighbours, and yet by honest Simplicity, in a few Years, that Plan is defac'd and destroyed; we must own a superior Wisdom has directed the Event, *to Baffle the Wisdom of the Wise*, and disappoint the devices of the Crafty. When superiority of numbers of disciplin'd Men, strongly Enrich'd, excelling in Situation of Camp, and other advantages, from whence they prefaged Victory to themselves, are put to flight by fewer, and naked Men, God then *speaks once and twice we ought to hear the same* *that Power belongs unto God, and that he whose Name is, Jehova is the most High over all the Earth.*

When unjust attempts are shamefully check'd, when perfidious means and arrogant behaviour meet the Treatment they deserve; when oppressed Innocence is vindicated, and a good Cause prospered, every one is apt to applaud the Dramist and say, Righteous art thou, O Lord, and true are thy Judgments! The ways of the Lord are Right, and all his Works are Equal.

When a success is attended with the most beneficial Consequences, when it involves the safety of many Nations, and secures all that is Dear to the Delivered; he must be ungrateful, that does not spy him out, *who is Good, and does good to his Creatures*, particularly those that serve him. Even the stupidest of Brutes, by acts of Gentleness and Kindness may be taught to know their Superior Lord. *The Ass knoweth his Owner, and the Ox his Masters Crib.* Man must be sunk lower than the lowest sort of Brutes, whom so many tokens of favour, do not lead into an acquaintance with his Benefactor. Especially, when they come; as they often do at the last extremity to endear the Blessing. And that is it which also sets off the truth and faithfulness of God. His help is delayed till Humane means seem to fail, and the presence of his Sins almost tired out. To appear then in the nick shew-

God, who delivereth the Poor from him that is too strong for him, that tho' he bear long, he will not quite forsake him whom he hath promised, but that verily there is a reward for the righteous, doubtless there is a God that Judges the Earth.

Any one, with Colour or reason, assign a better cause of these things. Say it was the Wisdom and Strength of the immediate Agents that arrogate from their real worth. Think as highly of them as they deserve. Yet it must be allowed, such Events often happen contrary to the best Wisdom. Fortune has the largest share in the noblest achievements. One single small Accident has turned the success of a war, and that which has given Spring and Force, to the greatest design, was often never designed, nor thought of.

Fortune then the guide, of regular and beneficial Productions: mainly, Fortune as it is taken for Chance, never once resembled Wisdom in so many Features. All we mean by Fortune, is something which, with which the will of Man had no Connexion, as a cause; for God, the event was foreseen, and ordered by him. Not indeed a casual, and necessary Chain of things; for that is another way, which some would shut God out of the World: But by a seasonable interposition, to Punish, Rescue or Reward Nations, according as their merits require, their Prayers entreat, or in Wisdom and Goodness are fitting for the present Circumstances; with all which Predetermination and Fate are inconsistent.

See the Historians, that Record the Rise and Fall of the great Emperors of the Earth, have frequent recourse, to the Goddest Fortune, to the Demon, to a *Θεός ἀπὸ μηχανῆς* a God at a Pinch, to solve the difficulties that oppos'd, or Accidents that set forward the Changes of the State. Polybius, (*Pref. to Lib. 1.*) in particular, chalks out several instances that concurr'd to advance the Roman Greatness, in which they themselves had no Part.

Many be found among us, blinder to discern God's Hand, than the Heathens were, we can't hope their Conversion, seeing they are against God's Arguments. We may however for their Silence, since the sight of such Events, is matter not only of Joy to the Righteous, but of astonishment and confusion to the Wicked.

Great Deliverances do not happen, without great Judgments lighted up somewhere. And by these, God's Indignation is known to his Enemies. The Vengeance exerted puts the Surdiest Sinner in fear, least his Hand being lifted up, the Stroke should reach him also. His example is to be safe; and tho' he will not openly avow a Providence, yet in his Heart, he resolves not to provoke it needlessly, should he be one. And this is what Hosea means, in his Paraphrase of my [*Hosea 13. ult.*] at the conclusion of the Prophecy. *Who is wise, shall understand these things: For the ways of the Lord are right, the just shall walk in them: But the Transgressor shall fall therein.* This, according to the ancient Greek Version, shall faint, turn backwards, and hold their Tongues.

It is one to do so, when their Main Topick or Manner of them. The common objection against Providence, is the prospering of the Wicked. But when the evil of their ways, is return'd on their own heads, when the manner of their Punishment, discovers a retri- bution of their Sin; while the Memory of such Judgments is fresh, Lips and Blasphemous Speech, are put to silence. They shall in the Psalmist Phrase, *Psal XVIII, 44. LXIV, 3. XVIII, 15. Yield Obedience to the Lord.*

But what gives the Wicked much uneasiness, causes exceeding Joy to the Righteous. They are glad to see God, whom they Honour, knowledg'd and Feared. They are glad to feel a sense and experience of God's Love; they wrap themselves under his Protection, and are pleas'd beyond expression, to find their Faith and hope were well grounded, and that their devout Cries, and patient Trust in his Mercy were not in vain. But meer Complacence and satisfaction in the good received, does not come up fully to the import of Rejoycing. Grateful Affections, and thankful Declarations before God, bear also a part in it. Joy no sooner enters the Heart, but it Elevates the Soul, Sublime thoughts and Rapturous Expressions of our Benefactor, does it rest there; joy is also Communicative to all about. It labours to propogate, the same degree of Gratitude in others. It delights to speak good of God's Name, to praise his Mighty Acts, and tell of his Greatness. Thus the Psalmist in this Psalm also, *Oh! that Men would praise the Lord, for his Goodness, and for his wonderful Works to the Children of Men! That they would Sacrifice the Sacrifices of thanksgiving, and declare his Works with rejoycing, that they would Exalt him in the Congregation of his People, and praise him in the Assembly of the Elders.*

This is the way the Righteous are wont to express their Joy; this is what becomes this Nation, more especially at this time. For if ever any Deliverance, that was not purely Miraculous bore the Characters of Divine Power, and Justice, and Goodness, this that we now celebrate is full of them all. If ever any Victory was to be esteemed for its beneficial Consequences, this at so nice a Juncture, in the conclusion of the War, which occasions our present meeting, is to be reckoned among the Chief.

For we can't recount the Actions of the last Summer, without looking backward to the many others of former Years, with which they are chain'd, and to that Blessed Revolution whose beginnings they carry on *Non passibus aequis*, with farther great advances, without looking forward, on the glorious Effects, we one day, and that perhaps we shortly expect from them?

I shall not however, insist now on the wonders of Providence bringing the late Revolution to pass. How the then Prince, with a small Force, in the sight of the whole English Fleet, was conducted safely to our Coasts! How all opposition fell before him, at his Landing, and there was an Army three-times the Number of his in Pay, to oppose him, and all Places of Trust, were in the hands of those, whose Principles and Interest led them to keep him out! How without effusion

and no damage to the Land, he was peaceably settled in a few
 and in as short a time, united many divided Princes, into
 grand Alliance, and by the justness of his undertaking, lulld e-
 the Pope's jealousy, which is not wont to sleep, where Protestants
 concern'd, into good wishes of successes! This has been the work
 other Day.

shall I farther remark on this Head, is in order to spread a
 on the present Reign. When our Deliverance was wrought
 the King settled on the Throne, the rest of the Work seem'd to
 stand. We entred indeed into War with France; but we
 did her, without any visible Breach. Not through any fault of
 Great General, whose Cares and Labours, and Hazzards for the
 Good, deserved better Fortune. But the Wheels were clogg'd
 that was more, God's time was not come. All we made of it
 sort of Reprisal War. What we lost one Campaign, we re-
 in another, without being much gainers in the End. Thus
 went on in a pretty equal Poise, till an awful discontent pre-
 among the People, and they who seem'd forwardest for the
 of a sudden grew weary of it.

the best bargain for the Nation in that juncture, in the King's O-
 was a Partition-Treaty; and by that he secured all Spain, and
 allies to our Allies. Had the French contented themselves, with
 are allotted them; we had saved many Millions of Money, and got
 more in the way of Trade; and the lives of many thousands had
 preserved. But God would not suffer it.

has been the ancient French Policy, to end one War, with a view
 beginning another. Without regard therefore to Faith, they took
 on from the partition-Treaty to get the whole Spanish
 monarchy made over in a Juggle between themselves; and so on the
 of the late King of Spain, in one Night recovered all those
 and Countries, that for many Years, with vast expence of
 and Treasure, we had been fighting for.

as the French became more Formidable than ever; for besides
 cession of so many Cities and large Territories, and the Riches
 Indies, he had an Army in Motion, to over-run all his Neigh-
 that shewed dislike to his proceedings, and who believing
 were not ready for Battle.

was then our Prospect! At the same time, Faction ran
 our Councils were divided at home; and to blacken the Scene,
 God to take away, first the Duke of Gloucester, in whose
 we hop'd our Posterity should have rest; and then K. William
 the Breath of our Nostrils, when we thought there was most
 of him

soon let us see the reason of all this: He had scarcely plac'd
 crown on her Majesty's Head, but he began to shew, that under
 our Salvation was to be accomplish'd; and he therefore so order-
 that the Glory might belong to Himself.

men, by their Temper and Education, are least fit for War; but

as formerly in our Ancestors Days, God humbled the Spanish Monarchy under Queen Elizabeth; so now he seem'd to declare, the French Monarchy, far Superior to the Spanish, and even when at the highest, should be subdued to Queen Ann.

To make it the more visible, few Years after her Majesty's Accession, he sent a Storm, (never the like was remembered) that sunk a good part of our Fleet: As if he had a mind, as if we were then Naked of that defence wherein we prided ourself of all defence but his: And that contrary to the mistaken Pride of trusting only to a Fleet, and neglecting a land Army, by the Sea-broad, we should be delivered.

And so it fell out: Thence came our deliverance. God put in Majesty's Heart, to chuse such a General, as he had in all respects for the undertaking. He made his way, where in comparable difficulties were thought to lye. And every one of his Campaigns, either taking of Towns, and whole Provinces, or for defeating the whole Army of the Enemy, or wisely preserving his own; deserves so many Tributes.

The First Field-Battle, as 'tis said, he ever saw, was that he himself at Hochsted. There, and on all Occasions since, he has the part of a Wise, Experienc'd, and Consummate General; as Skill was rather infused from Above, than acquired the ordinary ways, that other Captains attain to it.

To number his vast Successes, and the no less vast Importances of them, to recite the many Obstacles and Discouragements, that attend the Glory of them, would now take up too much time; and it would be needless beside; for they are too great to be concealed from any Person; too Immortal to be forgotten so soon. But something we may say of his Campaign this Year, for the increase of our Glory to God. Less we ought not, and more we cannot say of it, than equals those of former Years.

Tournay and *Mons* are two Important Places, for Strength and Command, and for nearness to the French Country; both of them have been taken in one Summer. Now every Frontier Town gain'd by an Enemy, is like taking off a Rib from the Body, which necessarily causes Pains, but lays the Vitals open. One such Town gain'd by the French were at the Highest, and the Spaniards low, was thought to make a glorious Campaign. The Army was therefore sent into Winter-Quarters, and the History of it writ, as an Action to live to Posterity.

And yet, we have not only done the Work, of two of their Campaigns in one Summer; but farther, between the taking of one, and setting down before the other, have Fought a Battle, the most difficult and unequal, Obstinate, and Bloody, that has happen'd these hundred Years.

One Man may be as Strong as Twenty, by reason of the advantage of his Lines, and the like. Now besides these Advantages, all the French side in the Battle at Blaregnies, we are told they much outnumbered us in Foot, which only could be useful in Woods and

So that all things considered, it may be truly said, the French were twenty to one against us; and that trusting to their Numbers and advantages, they were recovered out of their usual Fears, at the sight of our Army, and fought better than they have been known to fight since their first Defeat.

But neither Superiority of Numbers, nor the defence of Woods and Hills, nor three-fold Intrenchments, nor the vast Slaughter of our Men in the beginning, nor the performance of what could be expected from brave Soldiers, was able to stop the success of those for whom God Fought. They left us the Field of Battel, and many Dead and Wounded Men. Above twenty of their General Officers were Slain, about as many more Wounded, and this could not happen, without a great slaughter of Common Soldiers. At last, they never once attempted to disturb the Siege of Mons, which was immediately begun, though they lay in sight of it all the while, and had the saving the Town to much to fear, as to run the Hazzard of loosing France, by standing a Battle. Well may we after this, observe with our Enemies, where God does not Fight for Men, all is to no purpose. Well may we say after the Psalmist, with a small variation, *now know I Psal. XX. 6. that the Lord saves his Anointed, he will hear her from his holy Heaven with the glorious Strength of his Right Hand.*

What a French Officer of Distinction, is said to write to his Friends from hence, reasonably be concluded, that if an Army of an Hundred thousand Men, of the best Troops, posted between two Woods, and intrenched, and doing their duty as brave Men, did not stop the Army of the Allies one day, there is nothing more left to stem the Racourie of these Famous Generals, Prince Eugene, and the Prince of Marlborough. We may indeed promise our selves, that the Haughty French must at last accept of a Peace, and every Year that he is intreated to delay it, will render him more and more Feeble and helpless. His want of Bread and Money, is also another thing by which God seems to plead our Cause, and bring it to a speedy conclusion. For though we ought not to insult, we truly lament, the Miseries of his People; yet when Governors support a Cause manifestly unjust; when out of mere Ambition, they disturb the Peace of the best part of the World; when their designs are carried on by breach of Covenants, Treachery and Assassinations; by wasting whole Countries, destroying the lives of Millions, and the comfortable living of many more; when they would invade the Laws and Kings on their Neighbours; and reduce a free People to Slavery; when they exalt themselves above the State of Mortals, and encourage Blasphemous Flatteries; when they have trampled on God's Heritage, and vowed they should be no more a People: It would be a fault, not to remark the various means by which God humbles, and the several Divine Attributes that shine forth, in the Fall of such Kings, and States and in the Deliverance of those, whom they seek to destroy: We should not be able otherwise, to rejoice in the Fruits of God's gracious Protection, as we ought; in Peace, Liberty, Plenty and in the protection of God's true Religion, which has been secured to us

at home, in the Victories God has wrought for us, by our Renown General, and are exceedingly strengthened, even down to late Poverty, by this Year's success.

Wherefore let us, that see these great things, rejoyce. Let us joyce in God, who takes pleasure in the prosperity of his Servants, and ascribe unto the Lord, the honour due unto his Name. Let us declare his Marvellous Works, and shew forth his Praises, with grateful Hearts and Tongues, and especially in an Holy Life and Conversation. *The Lord liveth, and blessed be our Rock, and let the God of our Salvation be Exalted.*

Let us rejoyce in one another, in a sober and temperate use of our Creatures, and in making the Hearts of the Poor glad, with Portions of our Plenty.

Let us rejoyce in the Instruments of our Mercies, and the Queen's Majesty, her Great General, her Wise Counsellors, her inferior Officers and Soldiers: For we are not to look up so to the Supreme Majesty, as not to have due regard, to the Instruments of his Providence. Kings, and Queens, and Generals and Councillors raised up for these purposes, are like God's Commissioners, to be respected according to their Characters, and in proportion to the Importance of their Command. We are apt to value the natural means of great good too little, as a fruitful Tree, a healthful Plant, &c. We should not let the hands by whom God conveys his Blessings to us. And them indeed more because commonly they have a Choice in the Action; they put in their own good will, and labours to God's gracious Intentions. It was thought little enough, [*Esther VI. 6.*] for the Man the King, to be lighted to Honour, what inward esteem, what external Reverence, what advantages, are justly their share, whom God is pleas'd to exalt, protect and Prosper, for the happiness of a People?

And may the Mouth of all Wickedness be stoppt; may those that wish evil to our Sion; and whether by mistake, or design Quarrel and oppose the publick Measures, by which it prospers, be converted and joyn with them, as the Lord does, that uphold our Souls! May the despisers of Providence, behold and acknowledge God's care for his Church, his hatred of Injustice, Oppression, Tyranny and Persecution. *So thus shall the end of all those be that make not God their strength, but trust in the abundance of their Riches, and strengthen themselves in their Wickedness: But for them that fear him in sincerity, they shall be like the green Olive-Tree, in the house of God, for they trust in the mercy of God for ever and ever. They will praise him continually, for what he has done, and wait on his Name, for that is good before his Saints.*

To Him, Father, Son and Holy-Ghost, the one only Lord God, be Blessing and Glory, and Wisdom, and Thank giving, and Honour, and Power, and Might, even to our God for ever and ever, Amen.

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